

Andrewes

REPENTANCE,

Sounding Alarum,

To

Returne from his sins vnto

Almightie God.

Perfectly guiding all those that hope to be
saued, in the direct way of Repentance, whereby
they may attaine eternall life : newly made in
the Autumne or declining of his age.

Serò sed serio.

Wherein is contained, not only what Repentance is, and
the necessity thereof ; but also (for the better satisfying
of the doubtfull,) here is so plaine a resolution, concer-
ning the assurance of the penitent mans saluation, and
that so directly penned, with proofes of holy Scripture,
according vnto the Word of God; that I hope there is not
the least doubt to be made of it by any man, (if there be
neuer so little of Gods grace in him,) but vpon his true
repentance, he may be assured of his saluation, and
certainly know whether hee shall bee
saued or damned.

LONDON,

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shop, at the signe of the Bible in Gilt-spur Street,
without Newgate. 1631.

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*Christian Readers, I doe here dedicate
and direct this my Booke vnto all you that
are the elect children of God, desiring
through Iesus Christ, your health in the
Lord.*



Good Christian Readers, Treatises or Bookes of this kinde we haue too few; but of lasciuious too many: and whereas I haue formerly published vnto the view of the world, many small books, for the setting forth of Gods glorie, the discharge of my conscience, and the benefit of you the children of God, in the which I desired not the praise of men, seeing it is but vanity, neither did I looke for preferment, the world is so corrupted: for I here openly protest, I feare none but God, whose truth I teach, and hate nothing but sinne, which is the destruction of the soule; neither doe I care for my life, so it were lost in the defence of the Gospell.

And now seeing that my former bookes are so vendible, and so well liking vnto the children of God, that in short time there haue beene diuers impressions printed, I haue therefore now set forth another booke, entituled *Andrewes Repentance*: which I made and composed for mine owne priuate vse, intending to engrosse it to my selfe.

To the Cristian Readers.

And although it came forth last, which should haue beene first, yet notwithstanding, whereas it is *sero*, yet it is *serio*.

And being made in the autumnne, or declining of mine age, yet I doubt not by the helpe of God, but it will continue the whole time of my life: hoping you will grace me with your fauourable suspence, vntill my deeds proue my doctrine. And withall, I most entirely desire you, and euery one of you, (euen for my Sauour Iesus Christ his sake) that shall gather any spirituall comfort to cure your soules out of these my labours, to pray vnto our Lord Iesus Christ for me, to giue me his grace to returne vnto him by speedy repentance, and therein to guide me with his Word, and direct me by his holy Spirit, that what I either preach or write, I may both in life and doctrine expresse, and performe the same vnto my liues end, that whilst I endeuour to raise others, I may raise my selfe, from all my sinnes, vnto the glorie of Gods holy name and the saluation of my owne soule. And so doe for mee an earnest repentant sinner, euen as you your selues, towards your selues, expect from Iesus Christ. *Valete in Christo.*

Yours towards you, as I would you should be for
me, Iohn Andrewes Preacher of Gods Word.



Andrewes Repentance,
Sounding Alarum, to returne from his
sins vnto Almighty God.

The first Chapter treateth of the certainty
of mans saluation ; wherein hee may
cleerely see, whether he shall bee saved
or damned ; with a most perfect rule di-
rected by the holy Scripture, to guide
him in the right way to auoid his finnes ;
and how to attaine eternall life.

* Gen. 17. 1.
* Eccles. 39.
20.
* 1 Sam. 2. 3.
* Ely 59. 21.
Ier. 32. 37.
Gen. 17. 7.
Acts 2. 39.
Ier. 31. 33.
Hob. 10. 16,
17.
Ezech. 18.
21, 22.
Ier. 24. 7, 8.
9, 10.
* Mat. 16. 17
* Ioh. 10. 28,
29, 30.
Tit. 2. 14.
* Ely 59. 2



Almighty God, * that seeth
from euerlasting to euer-
lasting, a and knoweth all
things, both past, present,
and to come ; b hath from
the beginning of the world,
and doth to the end there-
of c gather, and preserue vnto himselfe,
by his holly Spirit, d out of all Nations,
the flower of all mankinde, to be an ho-
ly companie of chosen people * preserued
for eternall life, whom nothing can sepa-
rate from God but sinne, e and nothing

Andrewes Repentance sounding alarum,
sower than to despaire of his mercy, which
is ouer all his workes.

1 Plal. 143. 9 And therefore all you that would forsake
your sins to be the children of God, must
have an assured trust, g kindled in your
8 Heb. 11. 17. hearts by the Holy Ghost, h through the
1 am. 1. 6. Word: whereby you may be assuredly re-
Ephes. 3. 12. solved, k that remission of sins, and euer-
Rom. 10. 10. lasting life, is not given vnto others only,
1 Ioh. 6. 29. but vnto you also: and that you must haue
Mat. 16. 15, 17. a true and liuely faith in Iesus Christ, to
2 Cor. 4. 13. beleue that you are his l. Although your
1 Rom. 10. 17. conscience accuse you; and Satan al-
Rom. 1. 16. leage against you; that you haue not
Acs 10. 41. kept Gods Lawes; but haue grievously
k Rom 1. 17. sinned m, and prouoked Gods wrath a-
Gal. 3. 11. gainst you, whereby you haue deserved
Gal. 2. 16. eternall damnation, yet notwithstanding,
1 Rom. 3. 21, 22, 24. if by your true repentance, hauing an
Gal. 1. 15, 16. inward sorrow wrought by the Holy
Ephes. 2. 8, 9. Ghost n, for your sinnes before commit-
Phil. 3. 9. ted; you may embrace the benefits of
m Rom. 3. 9, 10, 11, 12. Iesus Christ by a liuely faith p, with a
Rom. 7. 23. full determination to continue in new-
n Mat. 16. 17. nesse of life, yea, and that with a pure
Ioh. 10. 28, 29. conscience and perswasion of minde q, that
p Ioh. 3. 18. the full and perfect satisfaction, righteous-
q 1 Ioh. 2. 2. nesse, and holinesse of Christ i without
r 1 Ioh. 2. 1. any righteousness of yours, r but of the
s Tit. 3. 5. mere mercy of God u, is given vnto
Ezech. 36. 22. you; and that so cleerely, as if you had
u Rom. 3. 24. neuer committed any sinne; * then
v Eph. 2. 8. there is no doubt (by the grace of God)
* 2 Cor. 5. 21. but the Lord will pardon all your offen-
ces;

ces; and If your finnes were as red as scarlet, hee will make them as white as snow; x and so you shall bee made heires of eternall life y.

x Esay 1. 18.
y Ioh. 3. 36.
1 Ioh. 5. 13.
1 Esay 1. 18.
Ier. 18. 11.
2 King 17. 13.
Ier. 35. 5.
Ier. 7. 3.
Ezech. 33. 11.
Ier. 35. 13.
Hos. 14. 2.
Ier. 4. 2.
Hos. 6. 1.
Iohel 12. 2.

But there are too too many, which through their carelesnesse of repentance, although Gods Preachers daily perswade them to repent; a doe stand in doubt of their saluation; because they haue grievously sinned, and thereby greatly offended the Maiesty of Almighty God, and procured his curse for their finnes, as the Scripture saith, There is no peace to the wicked b.

b Esay 48. 22.
Prou. 36. 1.

So that Satan layes before their faces all their finnes they haue committed, whereby their conscience tels them, that by reason of their finnes, which they haue so long continued in without repentance, that they stand now in great danger of damnation, and that, *Ibi nulla remissio, ubi nulla pos sit esse penitentia*, There can be no pardon, where can be no repentance, according vnto Christs owne saying, Except yee repent, yee shall all be damned c.

c Luk. 13. 3.
Esay 59. 2.
Nahum. 1. 26.
d Ier. 30. 14.
15.
Iob. 3. 3.
Ier. 15. 10.
Iob 10. 18.
19.
Jonah. 2. 4.
Psal 42. 11.
Psal 31. 15.

And note this for a certainty: so long as they carelessly stand, and continue in their damnable estate of sinne, without repentance, so long they may very well doubt of their saluation; for he that continueth in sinne, and neuer doubteth of his saluation, scarce ever beleueth to be saued d. Therefore let no man deceive

e Col. 4.2.
Luk 18 1.
1 Theff. 5.17.
Rom 12.12.
1 Tim. 2.8.
Ephes. 6. 18.
f Iam. 4. 9.
Mat. 26.75.
Deut. 1. 45.
2 King 20.
1, 2, 3.
Gen. 37 34.
35.
2 King. 22.
11, 19.
2 Iam. 5.16.

himselfe, to continue in sinne; for it will
cost him many a prayer, and cause him to
let fall a multitude of teares for his
sinnes, before he can be certaine of his
saluation: Yet let no man despaire of
the mercies of God, because where is
nulla petitio, gratia nulla, no prayer, no
grace, and no repentance, no pardon;
but remember, the prayer of the righte-
ous anaileth much, if it bee seruent g,
therefore speedily repent, for God is more
mercifull, than man can be sinfull, if man
will be sorrowfull.

If Satan say vnto you, or any others; how
know ye whether God will accept of your
repentance, or no, or if he would, how long
may ye be assured of your saluation?

You may answer him thus, (or in such
like manner,) whereas I was truly
cleansed, b put on Christ, i received inward
grace, k made the sonne of God, l and
heire with Christ, m vnto eternall life
in my Baptisme, although through the
subtilty of thee, O Satan, thou hast
tempted mee to sinne, and thereby hast
caused me to fall from my former estate
of righteousness; yet by the grace of
God, so long as I haue truly repented,
and am heartily sorry for all my vgly and
loathsome sinnes, which thou hast enti-
sed mee to commit, and am fully purpo-
sed, both now, and for ever hereafter,
to forsake thee O Satan, and all thy cur-
sed company; and withall, I am fully
deter-

n Reu. 1 5.
1 Ioh. 1. 7.
f Gal. 3. 27.
k Tit. 3.7.
l Luk. 20. 36.
1 Ioh. 3. 1.
Rom. 8. 14.
Ioh. 1. 12.
Gal. 3. 26.
2 Cor. 6. 18.
m Gal. 4. 7.
Rom 8. 17.
Tit. 3. 7.

determined to continue in newnesse of
life; so long my sure trust and confidence
is, That God will neuer forsake them that put
their trust in him: and this faith is the
faith of Gods elect, so many beleueed, as
were ordained vnto saluation.

• Rom. 9. 33.

1 Pet. 2. 6.

Acts 4. 12.

• Acts 13. 48.

And therefore he which hath truly re-
pentred, and doubteth of his saluation;
his vnbelæse bewrapes his ignorance in
the word of God.

For, doth not our Saviour say, He that
beleueeth, and is baptized, shall bee saued.
Well then, I doubt not, but with a true
heart, and cleere conscience I may say, I
was baptized, I haue truly repented, and
am heartily sorrie for all my sinnes: and
doe truly purpose to continue by the
grace of God in newnesse of life, and doe
also fully beleene: Ergo, I shall be saued;
and as the best haue desired to make their
election to saluation sure; so I, the
vnworthiest of all other, doe daily labour
vnto my God with all humility to doe the
same.

• Mark 16.

16.

Ioh. 3. 8.

Ioh. 3. 18.

And therefore I say with Iob, euen
with a good conscience and ioyfull heart,
that I am sure my Redeemer liueth, and al-
though wormes destroy this body of mine,
yet in my flesh shall I see God: And with
Saint Paul, that When mine earthly house
is destroyed, I haue a building giuen of
God; (that is) an house not made with
hands, but eternall in Heauen, where is
laid vp for me a crowne of righteousness; so
that

• Iob 19. 25

26

• 2 Cor 5. 1

1 2 Tim. 5

that I am perswaded, that neither death,
nor life, nor Angels, nor principalities, nor
powers, nor things present, nor things to
come, shall be able to separate mee from the
loue of God, ⁱⁿ which is in Christ Iesus my
Saviour, ⁱⁿ whom I trust, and in whom
also I am sealed with the holy Spirit of pro-
mise, which is the earnest of mine inheri-
tance °.

And all those who are led by the Spirit of
God, are the sonnes of God ; if sonnes,
then children ; if children, then heires ;
even heires annured with Christ vnto
eternall life, and consequently sure of
saluation. And that so sure, that no man
can plucke them out of the hands of
Christ q.

This assurance made the Virgin Ma-
rie call Christ her Saviour, the theefe
on the crosse to say, Lord remember mee ;
and Paul to say, that Christ gaue himselfe for
me, and in another place, I know on
whom I haue beleeued.

This promise God hath made vnto
all beleeuers ; Hee that beleueth in mee,
though he were dead, yet he shall liue ; for
I will put my feare in their hearts, that they
shall not depart from me, they shall bee my
people, and I will be their God, and for-
giue their iniquities, and remember their
sinnes no more : And thus the greater
your faith is, the greater is your assu-
rance z.

Thus Gods word assures you, that if
ye

▪ Rom. 8.

38.39.

▪ Acts 5. 31.

Luk. 2. 11.

2 Sam. 22. 3.

Psal. 18. 1.

° Eph. 1. 13.

14.

Ioh. 6. 27.

Reuel. 7. 3.

Ioh. 3. 33.

▪ Gal. 4. 5.

6, 7.

Rom. 8. 17.

1 Ioh. 2. 28.

q Ioh. 10. 28

2 Tim. 2. 26.

1 Pet. 1. 5.

1 Ioh. 5. 14, 15

▪ Luk. 1. 47.

▪ Luk. 23. 42

▪ Gal. 2. 20.

2 Tim. 1. 12.

1 Ioh. 11. 25.

▪ Ier. 32. 40.

▪ Ier. 32. 38.

▪ Heb. 10. 17

▪ 1 Pet. 1. 7,

8, 9,

ye haue truly repented, and continue in newnesse of life, ye shall liue, and not die : but saue your soule alieue ^a to enioy eternall life. ^a Ez:ch. 18. 21, 22. Thus, if ye were neuer so weary and heauie laden, ye shall be eased ^b ; If your ^b Mat. 11. 28 sinnes were as red as scarlet, they shall be made as white as snow ^c : All this our gracious ^c Esay 1. 18. God hath promised, which cannot lye ; and hath not only sworne thereunto by an oath ^d, but also bound himselfe by covenants, as it were a paire of Indentures, the one in the Old Testament ^e, the other in the New ^f.

And therefore ye may assure your selues by the testimonies of all these Scriptures, that you may be as firmly perswaded of the certainty of your saluation, as your hearts can witnesse the sincerity of your conuersion. Saint Paul proues it, I liue, yet not I, but Christ liueth in mee ^g. So Christ and the Christian dwelleth not one with another, but one in another ; this being in Christ is a relative, for, Wee cannot be in him, but he must be in vs ^h. Againe, Know yee not your owne selues (saith hee) how Iesus Christ is in you, except yee bee reprobates ⁱ ? Here ⁱ 2 Cor. 13. 5 Saint Paul giueth them the title of reprobates, that know not how Iesus Christ is in them.

By these words we ought all to vnderstand, that all which beleeue haue the Spirit of discerning, to know certainly that they doe beleeue ; because the faith which

^d Heb. 6. 17, 18.
^e Esay 54. 9, 10
^f Jer. 1. 33.
Jer. 32. 44.
Jer. 24. 7.
^f Heb. 10. 16, 17.

^g Gal. 2. 20.
ⁱ 1 Cor. 3. 16.

^h 1 Ioh 5. 24
ⁱ 2 Cor. 13. 5

Repentance sounding alarum,
 which he here speaketh of, is that lively
 faith, whereby Christ dwelleth in our
 hearts; thus if Christ dwell in our hearts,
 then wee are in Christ; if wee bee in Christ,
 wee cannot bee condemned, for there is
 no condemnation to them that are in Christ

^a Rom. 8.1. Iesus k.

^a 2 Pet. 1.10

^b 1 Ioh. 3.10

^c Pal. 18. 1.

^A Act. 3.1.

² Sam. 12.3.

^{Luk} 2.11

¹ Tim. 4.10.

^{Matth} 1.21.

^d Exod 19.6

¹ Pet. 2.9.

^E say. 61.6.

^P sal. 132.9.

^e Tit. 2.14.

^I oh. 10.28,

29,30.

¹ 2 Sam. 22.

29.

^a Gal. 6.15.

³ Eph. 1.4.

¹ Pet. 1.2.

^h Rom. 8.17.

^{Gal} 4.7.

^{Tit} 3.7.

¹ Rom. 9.23.

² 2 Tim. 4.8.

And by these examples I conclude with
 this saying of Saint Peter, I would haue
 all that feare God, and hope to be saued,
 euen for Gods sake, their owne sake,
 and their soules sake, to make their ele-
 ction sure, and they shall neuer fall; nei-
 ther will that soule feare to goe vnto
 Christ, ^b that is in Christ, it knoweth it
 is reconciled vnto his Sauiour^c, and
 therefore hee need not to feare sudden
 death, who is euer prepared to die: and
 also assured of his saluation, to liue in
 Heauen with the royall Priesthood^d, the
 peculiar people, ^e, the children of light^f,
 the new creatures^g, the elect by Gods
 preordination^g, where all are Kings
 and heires with Christ^h, inuested with
 glorieⁱ, and crowned with Maiestie^k,
 to reigne with Christ in his eternall
 Kingdome.

Lastly, if Satan lay open all your sins
 that euer you haue committed, and say,
 they are more and greater than can bee
 pardoned, and so perswade you to de-
 spaire, then say vnto him, Depart Satan,
 I despise thee, and all thy workes; if my
 sinnes were as many as the haire of mine
 head,



head^l, or sands in the sea^m, yet it is God that
justifieth, who shall then condemne meⁿ?

Oh Satan, I am none of thy cursed
crew, noz by the grace of God neuer shall
see; thou hast no part noz portion in me,
wherefore I bequeath all, and every one
of my sinnes againe vnto thee, O Satan,
from whence they came, and appeale
vnto my God, in Christ, for his mercy,
that hee may saue mee from thy cursed
company.

Oh, thou hellish Fiend, I say againe,
Depart, I doe vtterly desie thee, I take
thy vgly sinnes againe, which thou hast
caused me to commit; and lay them not
vnto my charge, for I am a member of
my Lord and Saviour Iesus Christ^d,
and partaker of his annointing, and so
long as I haue earnestly repented of all
those sinnes which thou hast enticed mee
to doe, confessed my Saviours name^f,
and presented my selfe a liuely sacrifice of
thanksgiving vnto Almighty God^g, and
also doe in this life by the helpe of my
Saviour^h, fight against thee thou dam-
ned Satan, and that with a cleare and
good conscienceⁱ, why then should I feare
thee^k? I am sure, that when I depart
this life, I shall enioy an everlasting
Kingdome with my Creator^l.

But marke this one thing aright, with-
out fauour or affection vnto any parti-
cular sinne; that yee be well assured that
ye haue repented and are heartily sorry for
all

1 Psal. 40. 12
m Manass. pr.
n Esay 50. 8.
Rom. 8. 32.
33.

d 1 Cor. 6.
15, 19.
e 1 Ioh 2. 27.
f Mat. 10. 32.
Rom. 10 10.
g Sam. 14. 11.
h Rom. 12. 1.
Reu 4. 8.
2 Pet. 5. 9.
Rouel. 1. 6.
Rom. 6. 12.
13.
i A& 5. 31.
Luk. 2. 11.
Psal. 18. 1.
Mat. 1. 21.
2 Sam. 22 3.
1 Tim. 4. 10.
1 Ephes 6. 11.
Gal. 5. 1, 17.
1 Tim. 1. 18.
19.
k 1 Pet. 5. 8.
1 Mat. 25. 34.
2 Tim. 2. 12.



a Ezech. 18.
 21, 22, 23.
 a King 17. 13
 Acts 2. 18.
 1 Pet. 3. 8.
 Acts 17. 30.
 Hos. 14. 2.
 Ier. 36. 3.
 Luk. 13. 3.
 Ier. 18. 11.
 Mat. 4. 17.
 Mat. 3. 26.

all your sinnes ; as those alleaged Scriptures doe teach you m, for otherwise (if you haue but the least of your sinnes left to reigne in you) he will soone finde matter enough to plead against you. Wherefore you must not onely barely repent, and slightly sorrow for your sinnes, and so carelesly giue them ouer, as though you could repent when you would ; but yee must accuse your sinnes, loath, hate, and detest them, your conscience must witness against them, and your hearts conuince them.

Oh, beloued, is it a greater terrour vnto you, to accuse your sinnes, than it was a delight to commit them ? would yee be in loue with sinne, which is the soules sicknesse, and the breach of Gods Law, which whosoever committeth is of the Deuill : how dare yee ad those sinnes, you dare not aske for pardon ? Have you procured Gods vengeance, and will yee refuse to aske for his mercie ? Oh, no, no ; the more penitent a sinner is, the more mercifull is God, and the readier to giue pardon.

So that all yee which haue truly repented, and fully purpose to continue in newnesse of life, may boldly say vnto Satan, or vnto any of his despairing Iudasses, that would perswade you to despaire : That the God whom I serue is able to deliuer me ; so that the gates of hell shall not preuaile against me b, for hee maketh mee to dwell in safetie c ;

yea,

yea, and that both in soule and body, whe-
 ther I liue or die ^d, I am not mine owne ^e, but
 belong wholly vnto my Sauour Iesus Christ ^f,
 who by his precious blood hath satisfied
 for all my sinnes ^g, deliuered mee from the
 power of the Deuill ^h, to preserue me ⁱ from
 all danger, that without the will of my hea-
 uenly Father, not so much as one haire of my
 head shall fall from me ^k. Therefore I will
 not doubt of my saluation, nor feare
 what man or Satan can doe against me;
 for I will put my whole trust in the mer-
 cie of God, If he slay me, yet will I put my trust
 in him ^l.

And thus with a true affection and de-
 sire of heart ^m, through the inward fee-
 ling of our miseries ⁿ, you must cast your
 selues downe prostrate in the presence of
 Almighty God ^o, and build your selues
 on this sure foundation ^p, that yee, though
 farre unworthie, yet for Iesus Christ
 his sake, are certainly heard of God ^q,
 euen as he hath promised in his word ^r.

And withall, you must bee so seruent
 with God in your dayly prayers, for the
 forgiuenesse of your sinnes, that yee must
 with Iacob, euen wrestle with God ^s, and ne-
 uer let the Lord goe, untill he blesse you:
 but with sighs, groanes and teares ^t, be-
 waile your sinnes, beg for his mercies,
 and that so entirely, as it were for life
 and death; yea weepe for your sinnes like
 Mary Magdalen ^u, and powre forth floods
 of teares like Ezechia ^v: untill yee doe so,
 you

^d Rom. 14. 8.
^e 1 Cor. 6. 19
^f 1 Cor. 3. 23
^g Tit. 2. 14.
^h 1 Pet. 1.
 18, 19.
ⁱ Ephes. 1. 7.
^j Heb. 9. 14.
^k Reuel. 1. 5.
^l Heb. 2. 14.
^m Esay 53. 34
ⁿ 1 Ioh. 6. 39.
^o Ioh. 10. 28.
^p 1 Pet. 1. 5.
^q 2 Thess. 3. 3.
^r k Mat. 10. 30
 Luk. 21. 18.
^s 2 Sam. 14. 11
^t Acts 27. 34.
^u 1 Iob 13. 15.
^v m Ioh. 4. 23,
 24.
^w Psal. 145. 18
^x n 2 Chron.
 20. 21.
^y Psal. 1. 11.
^z Esay 66. 2.
^{aa} o Rom. 10. 14
^{ab} p Iam. 1. 6.
^{ac} q Ioh. 14. 13.
^{ad} r Mat. 7. 7, 8.
^{ae} Mat. 11. 24.
^{af} Luk. 11. 9.
^{ag} Ioh. 16. 24.
^{ah} s Gen. 32. 26.
^{ai} t Iam. 4. 9.
^{aj} Deut. 14. 5.
^{ak} u Ioh. 20. 15.
^{al} v 2 King 20. 3

...repentance founding animum,
you shall neuer haue peace, nor quietnesse
of conscience, neither any sound comfort
of Gods holy Spirit in you.

Thus all those which haue truly repen-
ted, and continued in newnesse of life, are
spiritually *renati et iustificati*, borne againe
in righteousnesse, and iustified from sin;
wherefore I conclude with this beleefe,
that I doe fully hope (through the merits
of Iesus Christ) to be saued, and am re-
solved that eternall life belongs not vnto
others only, but vnto me also: so that
Christ died for my sinnes, and rose againe
for my iustification; and that God who
gaue him for me, gaue me all things with
him, Rom. 8. 32. If all things, then he gaue
me eternall life.

This is my faith, and from this faith
permanet in facto mens mea firma suo, feares
shall not compell me; & lachrymae volun-
turinae, and teares shall not moue me
to change my minde: Quia mens immota
manet; for I am fully resolved, neuer to
alter it, and I doe rest in hope, and am
alwayes waiting for the accomplishment
thereof.



to returne from his sinnes, &c.

Now whereas I haue laid open the certainty of mans saluation; as farre, and as faire as I can, by the authority of Gods word, I purpose in this second Chapter, by the helpe of God, to set forth the doctrine of repentance, and shew the necessity thereof: and so conclude according vnto this Text of Scripture, *Matth. 3. 2. Repent yee.*

God Christian Readers, if y^e looke thorough the whole booke of God, from the Alpha of Genesis, vnto the Omega of the Reuelation; you shall finde scarce any Text to be shorter than this; yet howsoeuer there is none more needfull, nor any more profitable; neither doth the Holy Ghost so much labour in all the Scripture, as he doth to draw men vnto repentance, Repent yee.

Great need requires great haste, and the wound that is deepest, hath need of the diligentest cure, so that the longer I haue continued in sinne, the more earnestly I doe returne vnto my God by repentance; for repentance ought to bring forth as much sorrow, as sinne gaue delight; ample in Manasses^b, Mary Magdalen^c, and the like.

Saint Augustine was a great sinner, and wrote many booke of repentance: which

^a Ezech. 18.

21.

Eccles. 8. 21

22.

Ier. 18. 11.

Acts 17. 30.

2 King 17.

13.

Ier. 25. 5.

Acts 11. 18.

Luk 3. 3.

Ier 36. 8.

Mat 3. 2. 8.

2 Dec 3. 9.

Mat. 4. 14. 17.

Act. 2. 38.

Hos. 14. 10. 2.

Esay 31. 6.

Mal. 3. 7.

Ezech. 33. 11

Ieremo. 4. 14.

Esay 1. 16.

Esay 55. 7.

Luk. 13. 3.

2 Chro. 33. 8

^b Manass. pr.

^c Luk. 7. 48.

Andrewes Repentance sounding aiarum,

sheweth to whom much is forgiven, they ought to love much: and the greater their finnes are, the more need they have of repentance, Repent yee.

And I which am the unworthiest of all men, have wrote, (for the benefit of others, as well as my selfe) almost all the booke that ever I made, concerning repentance: and the longer I have written of it, the more tender my heart is, and the more earnest my desire is to returne unto my God by repentance, and amendment of life, in the which I pray God to give me his grace to continue unto my lives end.

And as a Traytor that is condemned to die, (if he loved his Prince,) he would goe neare to breake his heart with griefe, to thinke that he should be so villanous unto so gracious a Prince that would forgive all his fact, if he would but aske for pardon, become a new man, and true subiect unto him:

Even so it is with me, (through griefe for my finnes,) each time I behold Gods mercies towards me, (a miserable and most wretched sinner,) in sparing me so long, and giving me such a large time of repentance. Repent yee. Duo verba, duo luminaria, These two words are like the two great lights in Heavens, which serve to direct vs in all our wayes, they are the Superfedeas and discharge of sin b through the merits of Jesus Christ c: And the cause

- a Gen. 1. 16.
- b Lam. 3. 5.
- Mat. 12. 41.
- Luk. 11. 32.
- Esay 1. 16.
- Gen. 50. 17.
- 2 Pet. 3. 9.
- Ezech. 18.
- 20, 21.
- Mal. 13. 7.
- Esay 55. 7.
- 1 Zach. 1. 3.
- Ezech 33. 5.
- Esay 56. 2.
- Ier. 4. 14.
- c 1 Pet 1
- d 18, 19.
- e Heb 9. 14.
- f Revel. 1. 5.

to returne from misdoings, &c.

cause of vniity betwæne God and man. They are Imperatoria breuitas, a Lord-like breuitie: Tis short, for feare lest mans brittle memory should come short of it: and it is the full weight of a few words, Virtus maxima in mole minima, very much in a little. And they are more precious than any pearle, or pure gold, and as needfull to direct me that made this booke, as you that reade it: wherefore if euer wee hope to be saued, we must needs forsake our sinnes, and with all humilitie returne vnto God by repentance, according vnto my Text, Repent yee.

g Exod. 34. 1

6. 7.

Psal. 145. 9.

Exod. 20. 6.

h Deut. 32. 4.

Psal. 55. 6.

Exod. 20. 7.

Nahum. 1.

2. 3.

Wisd. 14. 9.

i Psal. 18. 7.

Renel. 6. 15.

Heb. 12. 16.

k Pro. 15. 8.

2. 29.

l Ioh. 3. 8.

Pro. 11. 6.

Pro. 1. 28.

m Wisd. 1. 9.

Mar. 12. 36.

n Rom. 1.

18.

Psal. 5. 6.

Exod. 20. 5.

o Ephes. 5. 6.

p Luk. 13. 3.

Elay. 52. 2.

Mal. 1. 2.

For as God is mercifull vnto the penitent sinner g, he also sheweth his iustice vnto the reprobate h, whose anger vnto them is most dreadfull i, Odio est Deo impius & impietas eius, God hateth the wicked man, and his wickednesse too k. Vea, their very thoughts l, words and works m God hateth: and therefore without repentance there is no saluation n.

Againe, Inanis poenitentia, quam sequens culpa de nouo iterat: Vaine is that repentance which an after fall defileth: It availeth a man nothing, to aske of God for pardon of his sinnes, and fall like an hog into the mire of his sinnefull life asceeth againe.

Wherefore if yee will truly repent, yee must forsake all your sinnes for euer, and returne vnto God by repentance, as these Scriptures teach you. O yee children of

a Esay 31.6.

b Ezech. 33.

ii

c Mal 3.7.

d Ier. 4.14.

e Esay 55.7.

f Mat. 26.75.

Israel (saith Esay) turne againe from your euill wayes, wherein you haue drowned your selues^a; turne you, turne you from all your euill wayes, for why will yee die, O yee house of Israel^b? Returne vnto me, and I will returne vnto you, saith the Lord^c. **A**gaine, O Ierusalem, wash thine heart from wickednesse that thou mayest bee saued^d. **A**nd againe, Let the wicked forsake their euill wayes, and returne vnto the Lord, and he will haue mercie on them, for he is mercifull, and very ready to forgiue^e: **S**o that, Nemo ad Deum flens accessit, qui non quod postulauit, accepit; **N**o man came euer weeping vnto God, who did not receiue that which he required, (especially if he sought it through faith in his repentance:) wherefore Saint Peter wept bitterly, that his teares might wash away his finnes^f.

Oh, let vs dayly labour with all humilitie, to wash away the pollution of our finnes with teares in our repentance, that we may be saued.

Now good Christian Readers, I would haue you to consider, that I made not this booke onely for mine owne priuate vse, with an Attende mihi, a suit vnto God for my selfe, (which of all men haue most need of repentance,) but also like the poore Italian begger, with an Attende tibi: **N**ow for Gods sake, your owne sake, and your soules sake, be mercifull, be charitable, and comfortable vnto your owne soules, and Repent yee. **S**o

to returne from his finnes, &c.

So that you with me, and I with you, may all from the bottome of our hearts, returne vnto the Lord by true repentance : And as Tertullian saith, *Sperando timebimus, timendo cauebimus, cauendo salui erimus* : In hoping or desiring to repent, we shall feare our finnes, in fearing take heed to amend our liues, and in taking heed, (thzough our true repentance) by the merits of our Saviour a Jesus Christ, be saued.

a Psal. 18. 1.
2 Sam. 22. 3.
Acs 5. 31.
Luk. 2. 11.
Mat. 1. 21.
1 Tim. 4. 10.
b Luk. 13. 3.
Nahum. 1. 2.
Esay 59. 2.

For, God assures no man pardon for his finnes b, but such as returne vnto him by true repentance, become new creatures c, and walke in newnesse of life d.

1 Ioh. 1. 9.
1 Ioh. 3. 8.
c 1 Pet. 1. 23.
Ga. 6. 15.
2 Cor 5. 17.
Rom 11. 5.
d Rom. 6. 4.
1 Pet 2. 9, 10.
11, 12.
Acs 3. 16.
Ephes. 4. 1.
Gal 5. 15.
1 Ioh. 2. 3, 4.
5, 6.

Wherefore beloued, seeing that mine, and all our soules are infected with the popson of sinne, let vs not looke, or thinke on our worldly businesse ; nor let our soules gad abroad with Dinah, but commune with our owne hearts, and returne vnto God by speedy repentance ; for *Periculum est anima*, our soules lie at the stake, or point of death, bleeding with the heauie burthen of our finnes, and can be no way cured or saued, but by repentance, whom none can pardon but God a.

a Luk. 5. 21.
Dan 9. 9.
Hest. 13. 4.
Hos. 14. 4, 4.
Ioh. 1. 29.
Psal. 32. 1, 2, 3.
Ioh. 1. 15, 16.
Psal. 3. 8.
Psal. 49. 7, 8.
Mat. 1. 21.
Psal. 17. 7.
Luk. 17. 30.
Ioh. 6. 36.
Luk. 1. 77.

Therefore let vs repent while we may haue time, and deferre it not vntill hereafter ; for, *Qui non est hodie, cras minus aptus erit* ; He that is not ready to repent to day, will be lesse ready to morrow ; because

John 4. 10. Psal. 79. 9. Psal. 51. 12, 13. 1 Tim. 1. 15. 1 Iohn 3. 5, 6. 1 Ioh. 1. 7. Psal. 4. 8.

Andrewes Repentance sounding alarum,
his heart will be more hardened, his con-
science more seared, his soule more stung
with sinne, and himselfe more weake to
get out of the clawes of the Deuill.

b Psal. 109.

25.

Psal. 7. 2.

Psal. 40. 6.

1 King. 7. 20.

21.

Psal. 18. 1.

Psal. 30. 2.

Psal. 17. 1.

Psal. 99. 8, 9.

* Act. 5. 31.

Psal. 18. 1.

Luk. 2. 17.

2 Sam. 22. 3.

Mat. 11. 21.

1 Tim. 4. 0.

O Lord my God, b it is my sinnes, oh,
it is mine vnrepented sinnes, that kind-
leth the fire of thy wrath against me, and
nothing but my teares I shed for them in
my dayly repentance, through the merits
of my Lord and Saviour c Jesus Christ,
will be the water to quench them. Re-
pent yee.

If euer precept came home vnto our
hearts, to warne vs to forsake our sinnes,
it is this : if euer charge was reasonable,
or most needfull for our soules saluation,
it is this, Repent yee.

God hath giuen vs, *membra duplicia*, two
members, two eyes, two eares, two
armes, two legges : that the failing of
the one, may be supplied by the other ;
animam vero vnam, he hath giuen vs but one
soule ; when that is lost there is no sup-
plie.

I see (gentle Readers) the more I en-
ter into repentance, the more tender mine
heart is, and the more my vnrepented
sinnes doe grieue me, so that the griefe of
mine heart is so great, for my sinnes,
that I can goe no further to instruct you
in the doctrine of repentance, before I
haue eased mine owne heart, by beuowing
my sins vnto Almighty God : and like the
poore Lazarus, or wounded begger, lay
open

ouen all my wounds, blaines, and putrifying sores of sinne, vnto my Lord and Saviour Iesus Christ.

Now I know no way better to griene and lament for my finnes, than with Aannah ^b, to powze out my soule vnto thee, O Lord my God ^c, by my most humble fasting, and deuout praying, with all humility vnto thee, that through thy merits and bitter passion on the crosse) vpon my true repentance) thou wilt haue mercy on me, O Lord haue mercy on me.

Wherefore with grieve for my finnes, from the bottome of mine heart, I will prostrate my selfe before thee, my sweet and louing Saviour ^d, most humbly desiring thy mercifull eares to heare, and pitifull eyes to looke backe vpon me, as thou diddest on the woman of Canaan ^e, the poore Publican ^f, on Mary Magdalen ^g, or the penitent theefe ^h, which came vnto thee in his last houre.

^b 1 Sam. 1. 16

^c Psal. 30. 2.

Psal. 7. 1.

Psal. 102. 25.

1 King. 17.

20. 21.

Psal. 18. 1.

Psal. 40. 5.

Psal. 7. 2.

Psal. 99. 8. 9.

^d 2 Sam. 22. 3

Acts 5. 31.

Psal. 18. 1.

Luk. 2. 11.

1 Tim. 4. 10.

Mat. 1. 21.

^e Mat. 15. 28

^f Luk. 18. 13.

^g Ioh. 20. 15.

^h Luk. 23. 40.